THE
RELIGION OF SCIENCE

A SYNTHESIS OF
SCIENCE, PHILOSOPHY AND RELIGION

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INTRODUCTION

[The letters A. U. and M., which represent the first, the middle and the last sounds, which are uttered respectively with mouth open, with mouth half open and half shut and with mouth shut and which are pronoun ced as A, the first U and M in the word 'vacuum' symbolise the not-self, the self and God and the whole syllable A. U. M pronounced as Om symbolises the All.]

1. The Religion of Science is the best solution of the riddle of the Universe—a problem that every thinking man must attempt to answer. An adequate knowledge of the Universe is the aim of the highest scientific thought. The several sciences deal with particular parts of the Universe, while philosophy, or the science of sciences, gives a comprehensive conception of it. All the phenomena of the Universe are ultimately resolvable into the two great factors of matter and energy. Matter and energy are inseparable. There is no matter in which some energy is not working, and no energy

which is able to work except in some form of matter. Matter and energy are indestructible. They are ever changing their form, yet themselves never destroyed. All forms of matter are but the different conditions of one and the same substance, and all forms of energy, including thought, are but the different conditions of one and the same energy. All forms of energy are but modes of motion or vibrations differing in rate and in character. Sound, heat, light, electricity and other forms of energy are but different kinds of vibration varying in rate and in character. The more rapid vibrations are connected with the various phenomena associated with thought. All the forms of energy are the result or the manifestation of one original force which acts differently according to the circumstances amid which it acts. With regard to matter also, there is only one fundamental substance, and the differences in the elements are due simply to the various ways in which the atoms of this substance are built into molecules. Matter and energy are indistinguishable ultimately. When matter is disintegrated into its final or corpuscular condition, it is impossible to distinguish any difference between the corpuscles and electricity, which is a mode of

energy. It is impossible to conceive the phenomena of the Universe which are resolvable into the ultimate relative reality of spirit-matter, without a reality underlying them, which reality must be absolute and secondless. We cannot conceive that our knowledge is a knowledge of appearances only, without at the same time conceiving a reality of which they are appearances, for appearances without a reality are unthinkable. And the reality must be absolute and secondless, for the final cause must be one, especially when the multiform phenomena have been resolved into the inseparable and finally indistinguishable unity of spirit-matter, which is the ultimate relative reality of the ever-changing relative phenomena of the Uuiverse. There is then but One Absolute Reality which produces the relativereality of spirit-matter, whose manifestation is the Universe. The supposition of more than one absolute is self-contradictory. Unity of existence is the philosophy of science, which must be the basis of the religion of science.

[Religion infers the existence of a spiritual world and of a human personality surviving bodily death from certain ascertained occult phenomena, which are however explained by science by the theory of thought-waves, but as the thought-waves of each

person are distinct, and must have an underlying reality, they correspond to human personality, which must evolve like everything else by segregation, until a state of equilibrium is reached or separation is complete after which involution must go on by the process of aggregation, until it merges finally in the one absolute reality. A convergence of experimental and of spontaneous evidence has been discovered in certain classes of phenomena which imply a communication of thoughts and images from mind to mind by some agency not that of the recognized organs of sense. The question then is, is the communication due to mind touching mind in some unheard-of-manner or is it due to thought-waves analogous to X-rays being transmitted from brain to brain. Religion accepts the former theory of a purely spiritual communication, while science prefers the latter hypothesis of thought-waves. The theory of thought-waves explains the ascertained phenomena as satisfactorily as the theory of a spiritual world, and of a human personality surviving bodily death. Firstly, thought-waves of a living or deceased person, which affect others at any distance of time or space, sometimes as a single thought, and at other times as a series of thoughts, must be presumed to have

existed in a coherent form. But it may be asked why, if all the thought-waves exist in a coherent form, they should not all simultaneously recur. It may be answered that this may be due to the incapacity of the persons infected to reflect simultaneously all the thought-waves, just as the perception of the whole or a part of a scene depends on the capacity of the eye that beholds it. It will not, therefore, be unreasonable to presume that the thought-waves of each person exist as a distinct coherent entity, especially as it is observed that a series of thoughts often recur. This line of argument is supported by the analogy of electrical waves in telegraphy, light waves in photography, and sound waves in phonography where distinct messages, pictures and records appear to be due to the coherent existence of each set of waves. And we have already seen that electricity, light, sound and thought are but the manifestations of one fundamental energy or force. We must presume then, that the thought-waves of each person exist as a distinct coherent entity. We shall in the second place consider the question of an underlying reality of the thought-waves of each person which must exist as a distinct coherent entity. We have already

seen that the varying multiform phenomena of the Universe which are resolved by science into the relative reality of spirit-matter must have an underlying absolute reality which must be secondless. It is rigorously impossible to conceive that our knowledge is a knowledge of appearances only, without at the same time conceiving a reality of which they are appearances, for appearances without a reality are unthinkable. The thought-waves, therefore, of each man which exist as a distinct coherent entity, must have an underlying relative reality or centre which must of course be essentially one with the relative reality of spirit-matter underlying all the phenomena of the Universe. This view of the thought-waves of each person will be seen to agree fundamentally with the conception of a human personality or an individual soul. The next question is, does the soul evolve or not. And if it evolves, on what lines must it evolve agreeably with the results of science. Evolution is a universal law of nature due to segregation. Evolution goes on until a state of equilibrium is reached or separation is complete, after which begins involution, the opposite of evolution. This law is illustrated as well in the evolution of a tiny seed as

in that of our globe, the solar system and the Universe. The very same law must apply to the soul. In the first place, evolution must begin at the point of development at which a thing has already arrived. This applies also to the soul. The soul must then evolve by segregation, or separation until a state of equilibrium is reached, or until separation is complete, after which involution must take place by aggregation, the opposite of segregation. The goal must, of course, be the final merging or absorption into the absolute reality from which everything comes, by which everything is maintained, and into which everything must resolve. This evolution and involution must go on endlessly by the very nature of the one absolute reality. Thus may the theories of thought-waves and human personality which are equally good, be harmonized.]

2. The religion of science holds that there is but one absolute reality, that the Universe, both material and spiritual, which is but the subtle form of the physical, is one with the absolute, that the human personality which is essentially one with the ultimate relative reality of spirit-matter underlying the Universe, is nothing but the absolute, that the individual soul is born again and again as long as it

thinks itself to be seperate from the absolute and that the realization of the unity of existence is the basis of morality and the means of salvation or union with the absolute. There is but one absolute reality. There are two states of the absolute, infinite and finite. The finite is not another but is the absolute conditioned. This relative reality is in nature, self and not-self, spirit and matter. This two-in-one, everlasting but appearing and disappearing, is the cause of all things. The power of the absolute, making the Universe manifest, is inseparable from the absolute. The absolute by its inseparable power produces the universe. Spirit and matter arise together. It is not that spirit exists and then miraculously produces matter to limit and blind itself, but that spirit and matter arise in the eternal as a mode of its being, a form of self-expression of the all. The Universe then, both material and spiritual, which is but the subtle form of the physical, is one with the absolute, because therefrom it is born, thereby it is maintained, there-into it is merged. At the beginning of the day of manifestation the many stream forth from the one, and when the day is over and the night comes, then all these separated existences again dissolve into it. Over and over again this occurs, for universes succeed

universes in endless succession. The spiritual world is but the subtle form of the physical. The individual soul, which is essentially one with the ultimate relative reality of spirit-matter underlying the Universe is nothing but the absolute. The realization of the unity of existence is the means of salvation or union with the absolute. Man wanders about in the Universe so long as he thinks of himself as different from the absolute, but knowing himself to be one with it, he obtains liberation. The soul passes through the diversified existences of the mineral kingdom and of the plant and of the animal realms before coming into the human kingdom. When a term of earth-life is over, the soul withdraws from the physical body and in a suitable vehicle passes into the spiritual world. He carries thither the results of the earth-life to be enjoyed and suffered as fruits. Having arrived at the end of the fruit of that work, of whatsoever he here does, this one returns again from that world to this world of action. This process is repeated over and over again as long as he thinks of himself as separate from the Absolute, but knowing himself to be one with it, he obtains liberation by merging into and becoming one with the Absolute. Such is the teaching of the Religion

of Science which is the best solution of the Riddle of the Universe, a problem that every thinking man must attempt to answer.—N. K. R. (*East and West*—1909.)

THE RELIGION OF SCIENCE

I. THE PHILOSOPHY OF SCIENCE

[Science, which deals with the visible or the near side of Existence, resolves the Universe ultimately into the two inseparable factors of Matter and Energy. The Philosophy of Science teaches that the Universe must be the manifestation of the One Absolute Reality, called God by Religion, which deals with the invisible or the remote side of Existence. Evolution and Involution are the two halves of the cycle of the Universe. Evolution which consists in multiformity in unity or specialisation along with mutual dependence is illustrated alike in the astronomical, geological, vital, mental, social and moral phenomena. Involution is the opposite of evolution. Life is the adjustment of internal conditions to external ones. It is impossible to draw any line between physical and psychical life. The world is slowly

☞ Compiled from both Eastern and Western sources-N.K.R

developing into a vast organic whole, made up of many highly differentiated but mutually dependent aggregations. The adaptation of man's nature to the conditions of his existence cannot cease until that state of human nature and social organisation is reached in which the individual has no desires but those which may be satisfied without exceeding his proper sphere of action, while society maintains no restraints but those which the individual voluntarily respects. Right conduct will become instinctive and spontaneous, duty will always be synonymous with pleasure, altruism and egoism will so clearly merge that altruism will be simply the highest egoism and the interests of the individual and of the race will be so completely unified that the promptings and impulses of every moment will minister at once to the immediate and ultimate furtherance of the one and the widest possible realisation of the other.]

i. Science, Philosophy and Religion

3. All philosophy worthy of the name must build upon foundations firmly laid in scientific truth. Philosophy must be reared not independently of Science, still less in spite of Science but out of the very materials that Science itself has furnished.

It is a body of doctrine which is not only verbally intelligible and logically harmonious within itself, but at every point challenges the supreme test of direct comparison with fact. We must organise knowledge by first examining separately the various concrete sciences in quest of the highest truth or truths that these will each yield. Then setting together the generalisations thus reached, we must formulate from these the still wider generalisations in which they all merge. Knowledge of the lowest kind is ununified knowledge. Science is partially unified knowledge. Philosophy is completely unified knowledge.

4. Belief in a mode of life and power other than our own—in a something not ourselves, the influence of which is none the less felt through all our existence, is the central belief around which all concrete forms of religion have gradually accumulated. All religious systems have built upon the foundation furnished by this belief, a theory of explanation—a philosophy of the universe, recognising one and all, from lowest to highest that a mystery lies at the heart of things—a mystery from the overwhelming sense of which there is no possibility of escape. Every stage in the evolution of religious thought has only served

to bring the sense of mystery into more conspicuous relief. However much religious systems may differ from one another in their suggested solutions of the problem of life, they are at one upon the supreme point, that the mystery is there. The conception of the life not ourselves—the life out of which all existence arises, and by which it is sustained—just as it has been enlarging from the very beginning, must go on enlarging until, by disappearance of its limits, it becomes a consciousness which transcends the forms of distinct thought though it for ever remains a consciousness.

5. The noumenon, the reality behind phenomena, is still the foundation of all our knowledge. It is the one inexpugnable element in consciousness left over in the last analysis as the ultimate inexplicable, indestructible principle of thought. Whatever else may be doubted, this at least can never be called in question. Obliterate it and the whole fabric of our knowledge would crumble to nothing. The dividing line between appearance and reality can never be passed. And the eternal and ever-working power revealed to us only in its manifestation must ever remain beyond definition, beyond even conception.

6. The truth that behind all we know and can

know, eluding thought and transcending imagination, there is the one eternal Reality, is the corner-stone of all our knowledge—the one fact that can never be either analysed or got rid of. In this final datum of consciousness, religion and science find their complete and permanent reconciliation. For the supreme and everlasting power which religion calls God is the eternal and inscrutable energy which science finds at the back of its widest generalisations and beneath its deepest investigations. All science leads at last to the mystery with which all religion begins. Amid all the mysteries which become the more mysterious, the more they are thought about, there will remain the absolute certainty that we are ever in presence of an Infinite and Eternal Energy from which all things proceed. Here Science finds with Religion the ultimate and everlasting fact of facts.

7. Philosophy is not an effort to solve the ultimate problem of the universe. The true subject-matter of philosophy is not the problem of absolute Cause and End but of secondary causes and ends—not noumenal and unconditioned existence, but the manifestations of the noumenal in and through the conditioned and phenomenal. What we demand from philosophy therefore is not

an explanation of the universe in terms of being as distinguished from appearance but a complete co-ordination, or systematic organisation, of those cosmical laws by which we symbolise the processes of the universe and the interrelations of the various phenomena of which the universe as revealed to us under the conditions of our intelligence, is actually composed. The antithesis between common knowledge and what we call science on the one hand and philosophy on the other thus disappears.

8. If philosophy is to undertake the complete unification of knowledge, it is clear that it must establish some ultimate proposition which includes and consolidates all the results of experience. Philosophy, then, in the nature of things, must start with certain assumptions, justifying them, as it goes on with its work, by exhibiting their congruity with all other dicta of consciousness. Involved in this proposition is one primordial datum—the assumption (without which all thought would be impossible) that in the manifestations of the absolute Reality in and through the phenomenal universe, congruities and incongruities exist and are cognizable by us. In the last analysis all classes of likeness and unlikeness merge in one great difference—the difference bet-

ween object and subject. The profoundest distinctions among the modifications of the Reality we recognise by grouping them into self and not-self. Our postulates therefore are an absolute Reality, the existence of knowable likenesses and differences among the manifestations of the power, and a resulting segregation of those of subject and object. These are postulates which common sense asserts, which in every step science takes for granted, and which no metaphysician has ever succeeded in destroying and from these philosophy has to proceed to the achievement of its purpose as above set forth.

9. Pushing the argument through a consideration of space, time, matter, motion, force, the indestructibility of matter, and the continuity of force we at length reach the persistence of force, by which we really mean the persistence of some cause which transcends our knowledge and conception. This dictum, that the force of the universe is constant, since it can neither arise out of nothing, nor lapse into nothing, and can therefore be neither added to nor destroyed—possesses the highest kind of axiomatic certitude for two reasons; it constitutes the required foundation for all other general truths, and it is a psychological necessity—that is, it remains stable and unresolv-

able—the one inexpugnable yet inexplicable, element of consciousness. Of such persistence of force under the forms of matter and motion all phenomena are necessary results.

10. The first deduction drawn from this ultimate universal truth is that of the persistence of relations among forces or what is commonly known as the uniformity of law whence come two important corallaries the transformation and equivalence of forces (correlation) and the undulatory character or rhythm of motion. The first of these follows naturally from the truth that, however much forces may change their form, the force of the universe remains constant ; the latter is just as clearly a necessary result of the antagonism of opposing forces.

11. Having seen that matter is indestructible, motion continuous, and force persistent, having seen that forces are everywhere undergoing transformation and that motion, always following the line of least resistance, is invariably rhythmic, it remains to discover the similarly invariable formula expressing the combined consequences of the actions thus separately formulated. We must reduce to systematic and comeprehensive expression the laws of that continuous redistribution of matter

and motion which is going on throughout the universe in general and in detail.

12. All sensible existences and the aggregates which they form have their history and this history covers the entire period between their emergence from the imperceptible and their final dissappearance again into the imperceptible. The redistribution of matter and motion which brings about this passage from the imperceptible through the various stages of the perceptible and back into the imperceptible, comprises two antagonistic processes, one characterised by the integration of matter and the dissipation of motion, the other by the absorption of motion and the disintegration of matter. The former produces consolidation and definiteness, the latter diffusion and incoherence. These two universal antagonistic processes are evolution and dissolution. The entire universe is in a state of continual change and it is in terms of these processes that all changes, great and small, inorganic, organic, physical, vital psychical, social have to be interpreted.

13. Evolution is a continuous change from indefinite, incoherent homogeneity to definite, coherent heterogeneity of structure, and function

through successive differentiations and integrations. Practically speaking, what we have mainly to keep in mind is that evolution is a double-sided process-multiformity in unity or specialisation along with mutual dependence.

14. Such being the transformation exhibited by all classes of concrete phenomena we have to ask why this continuous metamorphosis? We must interpret the universal changes as necessary consequences of some deeper law. We must now start from the law of the instability of the homogeneous, itself a corollary from the persistence of force. The condition of homogeneity is a condition of unstable equilibrium, because in any finite homogeneous aggregate the different parts are unequally exposed to incident forces. Moreover, every mass or part of a mass on which a force falls, subdivides and differentiates that force, which thereupon proceeds to work a variety of changes and while every cause thus produced more than one effect with the result that complexity continually increases and with continually increasing rapidity, the process of segregation, tending ever to subdivide unlike units and to bring together like units, serves at the same time to sharpen or make definite differentiations otherwise caused. Thus we have three comprehen-

sive laws—the instability of the homogeneous, the multiplication of effects, and segregation—by which to account for the continual changes which we call evolution. We now see not only that these universal changes do take place, but also why they must take place. These three laws are the inevitable results of the persistence of force under the forms of matter and motion.

15. Evolution does not sum up the entire history of the universe but only its ascending history. All existence passes through a cycle of change and sooner or later dissolution asserts itself to undo the work that evolution has done. If the doctrine of rhythm—of the alternation— of evolution and dissolution holds good of every detail of the universe, it must hold good no less of the universe taken as a whole. We pause a moment upon the conception of eternal change—eternal in the past, eternal in the future,—to which this doctrine unavoidably leads. Apparently the universally coexistent forces of attraction and repulsion, which, as we have seen, necessitate rhythm in all minor changes throughout the universe, also necessitate rhythm in the totality of its changes—produced now an immeasurable period during which the attractive forces predominating, cause universal

concentration and then an immeasurable period during which the repulsive forces predominating, cause universal diffusion, alternate eras of evolution and dissolution. And thus there is suggested the conception of a past during which there have been successive evolutions analogous to that which is now going on, and a future during which successive other such evolutions may go on —ever the same in principle, but never the same in concrete result.

16. To sum up—throughout the universe, in general and in detail there is an unceasing redistribution of matter and motion. This redistribution constitutes evolution where there is a predominant integration of matter and dissipation of motion and constitutes dissolution where there is a predominant absorption of motion and disintegration of matter. Evolution is simple when the process of integration or the formation of a coherent aggregate proceeds uncomplicated by other processes. Evolution is compound when along with this primary change from an incoherent to a coherent state there go on secondary changes, due to differences in the circumstances of the different parts of the aggregate. These secondary changes constitute a transformation of the homogeneous to the hetere-

geneous—a transformation, which, like the first, is exhibited in the universe as a whole and in all (or nearly all) its details—in the aggregate of stars and nebulæ, in the planetary system, in the earth as an inorganic mass, in each organism, vegetal or animal, in the aggregate of organisms, throughout geologic time, in the mind, in society, in all products of social activity. The process of integration acting locally as well as generally, combines with the process of differentiation to render this change, not simply from homogeneity to heterogeneity, but from an indefinite homogeneity to a definite heterogeneity and this trait of increasing definiteness, which accompanies the trait of increasing heterogeneity, is like it, exhibited in the totality of things and in all its divisions and subdivisions down to the minutest. Along with this redistribution of the matter composing any evolving aggregate, there goes on a redistribution of the retained motion of its components in relation to one another, this also becomes step by step, more definitely heterogeneous. In the absence of a homogeneity that is infinite and absolute this redistribution, of which evolution is one phase, is inevitable. The causes which necessitate it are the instability of the homogeneous which is consequent upon the differ-

ent exposures of the different parts of any limited aggregate to incident forces. The transformations hence resulting are complicated by the multiplication of effects. Every mass and part of a mass on which a force falls, subdivides and differentiates that force, which thereupon proceeds to work a variety of changes and each of these becomes the parent of similarly multiplying changes; the multiplication of these becoming greater in proportion as the aggregate becomes more heterogeneous. And these two causes of increasing differentiations are furthered by segregation, which is a process tending ever to separate unlike units and to bring together like units, so serving continually to sharpen or make definite differentiations otherwise caused. Equilibration is the final result of these transformations which an evolving aggregate undergoes. The changes go on until there is reached an equilibrium between the forces which all parts of the aggregate are exposed to and the forces these parts oppose to them. Equilibration may pass through a transition stage of balanced motions (as in a planetary system) or of balanced functions (as in a living body) on the way to ulimate equilibrium. But the state of rest in inorganic bodies or death in organic bodies is the necessary limit of

changes constituting evolution. Dissolution is the counter-change which, sooner or later every evolved aggregate undergoes. Remaining exposed to surrounding forces that are unequilibrated, each aggregate is ever liable to be dissipated by the increase, gradual or sudden, of its contained motion and its dissipation, quickly undergone by innanimate masses, remains to be undergone at an indefinitely remote period by each planetary and stellar mass which, since an indefinitely remote period, in the past, has been slowly evolving, the cycle of its transformations being thus completed. This rhythm of evolution and dissolution, completing itself during short periods in small aggregates, and in the vast aggregates distributed through space completing itself in periods which are immeasurable by human thought, is so far as we can see, universal and eternal, each alternate phase of the process predominating—now in this region of space and now in that—as local conditions determined. All these phenomena from their great features down to their minutest details are necessary results of the persistence of force under its forms of matter and motion. Given these in their known distributions through space and their quantities being unchangeable either by

increase or decrease, these inevitably result the continuous redistributions distinguishable as evolution and dissolution, as well as all those special traits above enumerated. That which persists unchanging in quantity, but ever-changing in form, under these sensible appearances which the universe presents to us, transcends human knowledge and conception, is a power which we are obliged to recognise as without limit in space, and without beginning or end in time.

17. We have now dealt with general philosophy which embraces universal truths. We shall next consider special philosophy which applies the above universal truths to the particular phenomena of Biology, Psychology, Sociology and Ethics.

ii. Biology

18. The general truths of Biology are illustrative of the laws of evolution. Life is the continuous adjustment of internal relations to external relations. The degree of life varies as the correspondence varies between organism and environment, the highest point being reached, where the correspondence exhibits a maximum of complexity, rapidity and length of maintenance. Lack of correspondence—*i.e.*, inability on the part of an organism

to balance external actions by internal actions or in other words to meet the demands of the enviornment at every point—means death. Absolutely perfect adjustment, on the other hand, would be absolutely perfect life. Equilibration biologically considered, expresses the tendency on the part of an organism to adjust itself more and more completely to an environment which is itself in a state of perpetual change.

iii. Psychology

19. The great principle of the continuity of all phenomena, applied to the problems of intelligence, shows that all absolute distinctions here as elsewhere, are mere subjective illusions, mind is to be understood only in the light of its evolution. The principle of continuity warns us against any attempt to fix a barrier between physiological and psychological phenomena. The manifestations of physical and mental activity have their unity of composition; for the life of the body and mental life are species, of which life, properly so called is the genus. The pre-established internal relations if transcendent to the experiences of the individual, are not transcendent to that vast chain of ancestral experiences running back through ages of barba

rism and animality to the lowest beginnings of life, of which the present individual is only the terminal link.

20. The knowledge of the continuity of phenomena and the impossibility of drawing any dividing line between physical and psychical life might lead to the conclusion that the above doctrines end in materialism, pure and simple. But our antithetic conceptions of spirit and matter, necessary as they must seem to us, are still nothing more than symbols of the Reality which underlies both. Were we compelled to choose between the alternatives of translating mental phenomena into physical phenomena, or of translating physical phenomena into mental phenomena, the latter alternative would seem the more acceptable of the two. Of the two it seems easier to translate so-called matter into so-called spirit than to translate so-called spirit into so-called matter (which latter is indeed wholly impossible). After all no translation can carry us beyond our symbols.

iv. Sociology

21. Under all its aspects and through all its ramifications, society itself is the result of slow and natural development, not of artificial contrivance

—a growth and not a manufacture. Societies, like individual organisms, pass during the course of their development, from simplicity to complexity of structure, at the same time that their various parts gradually acquire greater and greater mutual dependence. In other words the changes undergone by them are in the direction at once of increasing heterogeneity and of increasing unity. If society is to maintain its corporate life no differentiation can take place without integration. Increase of specialisation in social changes is not only accompanied by increase of mutual dependence but is absolutely impossible without it. All changes in the line of advance have been changes rendering the social structure more complex, while increasing its organic unity. And this double sided movement has by this time gone so far that we are to-day witnessing its effects in the modified inter-relations of the great nations of the civilised world. The new thought of the solidarity of the human rece simply reminds us of the application of the evolutionary principle to the widest possible issues. For not only are the great nations becoming more and more completely specialised and unified within themselves, but the civilised world is itself slowly developing into a vast organic whole, made

up of many such highly differentiated but mutually dependent aggregations. In the social as in the individual organism, repetition of similar parts implies a relatively low stage of development, higher stages being characterised by the marking off of special organs for the performance of its special functions. The activity of every organ being limited adequate performance of its special function by eaah organ is incompatible with continuance on its part to perform other functions. There is a radical difference between the relations of parts and whole in the individual organism and the relations of parts and whole in the social organism while in individual bodies the welfare of all other parts is rightly subservient to the welfare of the nervous system, whose pleasurable or painful activities make up the good or ill of life, in bodies politic the same thing does not hold or holds to but a very slight extent. It is well that the lives of all parts of an animal should be merged in the life of the whole, because the whole has a corporate consciousness capable of happiness or misery. But it is not so with a society, since its living units do not and cannot lose individual consciousness and since the community as a whole has no corporate consciousness.

And this is an everlasting reason why the welfare of citizens cannot rightly be sacrificed to some supposed benefit of the state, but why on the other hand the state is to be maintained solely for the benefit of citizens. The corporate life must here be subservient to the lives of the parts, instead of the lives of the parts being subservient to the corporate life. Individualism grows naturally out of and therefore properly belongs to the general doctrine of universal evolution.

V. ETHICS

22. Evolution places the race behind the individual, behind civilised humanity, the ages of barbarism and animality, out of which, through untold centuries, we have been slowly and painfully struggling upward into higher developments of life. The gradually acquired experiences of countless generations were slowly registered through long periods of social consolidation and handed down from age to age as slight but persistent modifications in the nervous organisation of evolving man. The evolutionist merges the life history of each single generation in the life history not only of the human race at large, but of all sentient existence and postulates the thread of continuity, that running

through almost imperceptible gradations, binds the highest forms to the lowest. The moral sense, while innate and extra experiential in the individual is acquired and dependent in the race. Evolution enables us to read some meaning and harmony into the turmoil and discard of the world. Evil is, so to speak, nothing but the friction due to the imperfect adaptation of human nature to social conditions. Sin is an inevitable accompaniment of the slow and painful adjustment of the natures of men to the circumstances and requirements of the associated state. Our modern society carries with it the unbridled elemental passions, the brute instincts, the fierce anti-social tendencies transmitted to us by our far-off ancestors from the days before society and even humanity began. The Law of Morality is the law of the higher life. Sin is degeneration, atavism, reversion to the pre-social or animal type. The ethical ideal of evolution is to move upward, working out the beast.

23. All things are gradually tending towards equilibrium and as this must hold true in the super-organic, no less than in the organic world, it sresult that the gradual adaptation of the nature of mens to their environment cannot cease until between natures and environment a perfect balance has

been reached. From the very commencement of social life down to the present time, the tendency towards such adjustment has been slowly going on and it is going on still, moulding the characters of men and women everywhere into more aud more complete harmony with the sum total of the conditions under which they live. The adaptations of man's nature to the conditions of his existence cannot cease until the internal forces which we know as feelings are in equilibrium with the external forces they encounter. And the establishment of this equilibrium is the arrival at a state of human nature and social organisation such that the individual has no desires but those which may be satisfied without exceeding his proper sphere of action, while society maintains no restraints but those which the individual voluntarily respects. The progressive extension of the liberty of citizens and the reciprocal removal of political restrictions are the steps by which we advance towards this state. And the ultimate abolition of all limits to the freedom of each, save those imposed by the like freedom of all, must result from the complete equilibration between man's desires and the conduct necessitated by surrounding conditions. This equilibration of emotions and conditions means

that at length the adaptaion of men's natures to the demands of associated life will become so complete that all sense of internal as well as of external restraint and compulsion will entirely disappear. Right conduct will become instinctive and spontaneous, duty will always be synonymous with pleasure. Altruism and egoism will so closely merge that altruism will be simply the highest egoism and the interests of the individual and of the race will be so completely unified that the promptings and impulses of every moment will minister at once to the immediate and ultimate furtherance of the one and the widest and fullest realisation of the other. The doctrine of evolution, while it provokes no millennial anticipations, still assures us of the substantial reality of moral progress, makes us fele that our own efforts count and by teaching us at once how little can be done to help the world forward and yet how well worth while it is to do that little, helps us to combine philanthropic energy with philosophic calm.

II. THE PHILOSOPHY OF RELIGION

[All the Religions of the world agree in their fundamental teachings and the Philosophy of Religion is not in conflict with the Philosophy of Science. God has two conditions, the unmanifested and the manifested. The manifested God has the three attributes, Existence, Consciousness and Bliss which unfold successively, in the mineral, vegetable, animal and human kingdoms. Self and not-self or Spirit and Matter are the two inseparable aspects of God. The individual self is but a ray of God. We are part of God and as such we share the outgoing energy of His will. The individual self, according to Religion, is bound to the wheel of births and deaths, which is confined within three worlds, the gross or physical world, the subtle or spiritual world, and the world of primal matter or the causal world of the manifested God. In the physical world the seed is sown or experience is gained. In the subtle world the harvest is reaped. Suffering follows if the soul has been enslaved by the body in the physical world; but if the

soul has mastered the body there result peace and happiness in the intermediate or spiritual world. In the causal world, the individual soul changes his experiences into faculties which he will exercise in the next life in the physical world. The individual soul is born again and again until he realises the unity of all. The individual soul is a reflection of God in the threefold aspect of Knowledge, Desire and Activity which correspond with the three attributes of God. The corresponding qualities of matter are Inertia, Mobility and Rhythm. The cycle of the universe is composed of two arcs, Evolution and Involution, the path of forth going and the path of return, the path of differentiation and the path of unification, the descending and the ascending arcs, the descent of spirit into matter and its subsequent ascent. On each of these two arcs, three sub-classes are seen, each distinguished by its temperament, wisdom, action and will. Desire, wisdom and activity have each two aspects, the lower and the higher, belonging respectively to the path of forthgoing and return. Attachment on the lower path becomes devotion on the higher, knowledge becomes wisdom and action becomes sacrifice. Atonement or union with God is the goal of man, On three paths they travel, who seek atonement

the path of wisdom, the path of devotion and the path of activity, each according to his temperament. But these paths blend into one, since the self behind all temperaments is one. For the desire aspect there is the atonement of Renunciation, for the wisdom aspect there is the atonement of Discrimination and for the activity aspect there is the Atonement of sacrifice. On the path of return, the lower aspect of desire becomes the great enemy of man. The first step to fight affection and aversion is a step of forcible abstention from the gratification of desire. Out forcible abstention comes a vision of the Supreme. A mightier attraction is then felt, that of the Self. We must become gradually indifferent to pleasure or to pain. The atonement of Renunciation is perfect devotion to the Lord. For those in whom the wisdom aspect is predominant the atonement of wisdom is the form which leads to the ultimate atonement. God is clothed in spirit-matter. God is our innermost self. The primary pair of opposites is attraction tending to unity and repulsion tending to multiplicity. From the first pair of opposites corresponding to spirit and matter, stream forth two lines of emotion, one of love tending to unify and the other of hate tending to divide.

When wisdom has been gained, there liberation is at hand. We must perform the duties that come in our way. Of the activities that come in our way and are useful, that is duty which is within our capacity. The actor is but the Lord in action. The great Law of sacrifice, which upholds the universe, must find its embodiment in the active man. But one Lord is the object of all devotion. But one Lord is the subject of all wisdom. But one Lord is the source of all activity.]

i. The Absolute or the Unmanifest One

24. There is only one consciousness and that is God-consciousness. The unfolding of consciousness anywhere is the unfolding of the God-consciousness. All is God-consciousness for there is none other. There is nothing else; for all is God.

25. The existence of the self cannot be proved by any reasoning. Its one sure proof is the self. Our self is to each of us the surest of all the sure things, the most certain of all certainties, the most stable of all stabilities. One cannot doubt the self. No proof can make it stronger. No proof can shake the certainty of one's own existence. In the very effort to disprove the self it is the self that weighs the disproof. No man can doubt the rea-

lity of his own existence and in that God-existence is affirmed.

26. The consciousness of the self, God-consciousness, is reflected in three forms in the universe. The three are summed up in what is called the Fourth, though truly the fourth is the summation of the three, merged into the one reality.

27. The partless A. U. M., the one syllable is the Absolute the summation. The letters taken separately, the A, the U, the M are no longer one syllable but three, There are three states of consciousness, the waking consciousness, that which is called the vital self, or vital soul, the personal self, that which exists whenever there is consciousness embodied in physical matter. That is the all-prevading, the letter A. Then there exists in the subtle worlds the super-waking consciousness, a state higher and more real than the waking consciousness, existing in all subtle worlds, however many, the individualised self, the monad. This is the second stage of the God-consciousness, the letter U. And the third as it is revealed in its utmost splendour in the highest world of all, the God-world, where God himself unfolds His powers. He is the all-knowing, perfect in knowledge, the ruler, the director, the all-sustai-

ner, the manifested God, the supreme, the self of all, that is the third state and is the letter M. The partless All, then the loftiest manifestation which truly is God himself manifesting with attributes, the supreme God, thirdly the individual souls, scattered through all the worlds, wherein consciousness exists—and all is consciousness—and then fourthly the manifestation that may be called the vital self, the ordinary waking consciousness of man, of beasts of plants, of stones, in the wheel of births and deaths, of all that is. All this is the manifestation of the One and is summed up in the one. These three are summed up in One—the A, the U, the M. pronounced as one syllable, A. U. M, are the absolute. This word of power, the A. U. M, represents in its three letters everything which exists, the threefold God as manifest, the one as unmanifest when pronounced as a triplicity, it means the threefold manifested God and when pronounced as a unit, it means the unmanifested God. Hence it is the most holy of all sacred words.

28. Just as in the mind all its thoughts are contained, from it they are born and into it they vanish, so in God universes arise in endless succession, a chain that has no beginning and no end. Out of that immeasurable fulness, as waves

out of an ocean, universes arise, and as waves smooth down again into the ocean, universes disappear. All that has been, that is, is ever there, in unchangeable reality of life. All opposites find therein their reconciliation, their mutual destruction, all opposites there merge into each other, for that is all and there is none other that ever is. It does not become, universes become. They are born forth, but that eternal is one unchangeable. That knows no present, no past, no future for All is, and All is God. From this all, this non-existence life comes forth. It is, and when you have said that all is said.

ii. THE MANIFESTED GOD

29. The absolute one is the All: Existence comes out of non-existence, being from non-Being. It willed, may I become many, may I be born.

30. The greatest of all words of Power, the AUM., the single syllable means the unmanifest one. But the same syllable spoken as a triplicity means the manifested God. It is the same and not another. But the showing forth of the attributes makes an external difference. Where the one is with attributes, the triple is spoken of as Existence, Consciousness, Bliss. The first being is the manifested

God. The one syllable, the unmanifest one, the same word with a difference, three syllables, the manifested God. The one becomes the three, the same and yet by the presence of the manifested qualities, different.

31. And what is the difference? An internal difference, that in which the opposites appear and in appearing annihilate each other and vanish, that is the one. That in which they appear as opposites and remain as such, that is the three. The embodied self of the unmanifest One is the manifested God. Hence the difference because he is the embodiment of the Essence of the all. And even then the body is itself ever unmanifest because concealed and hidden although in the highest metaphysical sense, it is manifest because qualities are declared.

32. There is the hidden self, the higher unmanifested, formless, immortal, stable, beyond, the letter A. There is a manifest that we see around us, the second body of the manifested God, the formed, the mortal, the unstable, the manifest, the letter U,—and between these two, the link which joins them, the lower unmanifested, the loftier body, the Relation between spirit and matter, between mortal and immortal, between changeless and changing, which

makes possible this universe and that remains as constant as the universe, for without it the universe cannot be. That is the third letter of the three-syllabled AUM, the M, which creates and des_troys. The A is the first of all letters, the letter without the pronouncal of which the uttering of any letter is impossible. Therefore A is the self, in the triple AUM for without the self there can be no manifestation, no existence. Nothing can exist in which the self is not present, however latent, however concealed. Then comes the second letter U. It is matter, the self, to give it its best name, since we only know it by thinking of the self. As we realise what the self is, we deny its qualities to its opposite, and that is matter re-ached by denial, not by affirmation. These are the two great antitheses, the northern and southern poles between which the web of the universe is woven. Father, mother, and between the father, the life-giver, and the mother, the recipient the form ga-thers which is the son. The web of the universe is woven backwards and forwards between them. The web begins by the father, uniting himself to the mother by the declaration, I am this. Then the emanation, that is the son, appears. And when he repudiates his son and says, I am not this

disuniting himself from the mother, then the son he disappears, for can only live where the father affirms his existence and when that affirmation becomes negation, he vanishes. Then the self and the not-self rebecome one and there is nothing manifest, for the self cannot appear without the not-self, nor the not-self without the self. They are mutually inter dependent, for though he always is, he is not manifest save where he thinks the not-self, and so makes the possibility of manifestation. A is the self, U the not-self and M in which all affirmation and negation are summed up, is the changing declaration, let me be many and there is nought but I. The answer to the let me be many is the appearance of the many, the world, the universe. It is this triplicity the self, the not-self and the relation between them which is summed up in the triple syllable A U M.

33. The appearance of a universe and its disappearance, the succession in space and time, is that by which alone the eternal simultaneity of the beness of the one can be expressed. He, the supreme God, by the expression of his will became the many. He brought about first the duality between himself and the not-self and continuing that same thought of multiplicity He limited and

limited Himself until the infinite multiplicity of the Universe was made visible. The limitations are imposed by His will. He, the one, wills to be many and the many depend on the forthgoing of that will to multiply. This is the supreme God, the God of all gods, the Universal self.

34. We have in the not-self the essence of separateness, due to this will to be many, and His consequent limitations of himself by his thought of multiplicity. That is the origin of all the beings who come forth from the one being. Beyond him there is only that nothingness which is fulness, that non-being which contains Being, that non-existence which is the root of existence, and beyond all grasp A—the self, U—the not-self; M—not; A U M—the self is not the not-self.

35. The last limit, the highest goal and yet He is not so far away after all, nay, he is not far from any one of us, for though he be all that is and though without him there is nought, He is hidden in your heart and in mine. So near is he, the innermost self of each of us. It is the true gospel, the story of salvation, on which alone all hearts may rest. Everything else may fail us, but the self which is our self can never fail.

iii. The Individual Soul

36. God is all. Then the coming forth of the one, the first being, the universal self, the manifested God, God himself. When he manifests, all is manifested after him. Among those manifestations are the great Gods of world systems, universes. And what about the inhabitants of all these worlds? How does the central life divide itself among the many? What is meant by the word, the living self, the self which is life? And what is the distinction between the Individual soul and God himself.

37, There is no difference between the creatures called the living and non-living, save in the degree of life which is manifested. There is no fundamental difference, no separation. Everything has a living self at its heart.

38. A living self is God with name and form as we should say, individualised, particularised. It is the widest thing in its essence, and name and form are its limitations. Name and form imply the presence of matter, for matter is extension. Hence form implies matter, vehicle, body. Name means that particular note which is sounded out by every aggregation or combination of matter, that which is the real name of every living thing.

The sound which is given out by the aggregation, with the light of the living self within it, which is also sound, blending into one great note, which expresses perfectly the nature of the individual. that only is his true name. The realisation of the name is the realisation of the self. The living self is bound to objects. That is the difference and nothing else. Break the bonds which bind his bodies and he is free. It is the vehicles that are bound and not the self. The living self is ever free.

39. If we were free at any time, in any state, why should we have deliberately plunged into this ocean of the universe and lost therein the freedom which is our birthright and the knowledge, which is the very nature of the self? We did it because in that world of the highest Gods, that world in which knowledge is perfect and power omnipotent. in that world there is but the finest matter; subtlest limitations of form, so subtle that all the forms intermingle, you cannot say which is one, which is the other. The knowledge though wide, lacked in definite precision, which can only be gained by limitations. As you limit you define. As you define more and more clear become the outlines and while it is true that the living self in this

lofty region is all-knowing and omni-potent, in the denser matter which God makes for his universe, it becomes blind and helpless, the slave of matter, and he comes into manifestation that he may do what God had done before him, may become the master of matter and not its slave, so that nowhere, in that all which is God, there may be anything which can limit, anything which can blind. By our own will we come that we may enjoy the exercise of our powers. But when we try to exercise our powers in this great ocean of denser matter, we find we cannot do it. Matter is too blinding, too opaque, too stiff. We cannot manage it, we cannot control it, and by our own will, in order that we may become its master, we become for a time its slave, knowing it, willing it, and willing not to rest in that high region, where only we were free, but willing to be free everywhere, and not only in that loftiest region, willing to live and act and know, in every possible condition of matter and not only in that subtlest form which is the region of our birth-place and our real home. It is part of the very nature of life, to will to live, to exercise its powers. We are part of God, and we share the outgoing energy of His will. We, as parts of Him will as He wills and with Him

enter into the ocean of matter that we may win our freedom there and be, as He is, ever free. We are parts of Him limited by name and form and the part has not at first the possibilities or rather the actualities of the whole. The possibilities, yes, because we are parts. The expression of them no, also because we are parts. In order that we who are parts may become the whole, we enter into a temporary limitation, that therein we may conquer, that therein we may be free. Hence this bondage. We came of our own will with God who willed to manifest. And because He willed to manifest, we willed it also. For we are part of Him. As a part we must win our freedom until in the grossest world of matter, we shall be as omnipotent, as wise, as we ever are in those supernal regions of our birth where we know our own divinity and our non-separation from God.

40. God willed let me emanate the worlds. He then proceeded to emanate them. First came forth the elements, then the shining ones, those mighty beings from past universes, who have as their bodies what are called elements. As we have our physical body, so have they their bodies of matter, and the body of the shining one is the matter of one whole plane—as we call it. A plane is formed of one

kind of matter, one element. An element means matter which has a special form of atom. Of these there are seven, five of which are manifested. These five kinds of atoms are the five elements and of each of these elements or elemental atoms, there are endless combinations, all the combinations of one kind of elemental atom making a plane. In the stages of the building of a universe, then, at first, there were the elements and then began the building of forms and God built by His thought certain forms and offered them to the shining ones to live in and they rejected them. They were willing to give up their substance to them, but they would not identify themselves with them. Then He made the archetypal man and the shining ones were willing to enter and dwell in Him. Therefore man is the highest of all things. In the later building of the worlds, all animals are but his cast-off parts. That which he has thrown out is used for the building of the animal kingdom. The shining ones enter into man, they give him of their substance and with that substance of theirs his senses were built. Fire became speech in his mouth, wind, breath in his nostrils, and so on. They became the senses which have their organs in the body and the powers and capacities of the shining ones reside in these. Then the individual

self for whom this temple was being built entered into the body and became the embodied self. He took up therein three dwelling places. We have the waking consciousness and the brain in which it works is one dwelling place. The second dwelling-place is that of the super-waking consciousness of the Ego and that is the mental body or the inner mind. The third dwelling-place is that of the monad Himself, the living self when he is like God, the wisdom body in its subtlest form and the highest of all. Those are the three dwelling-places of the consciousness, thus appearing as triple, the vital self, the next, the brilliant, the radiant, the all-pervading intelligence, the I. Lastly, that highest state when knowledge is perfect and the man has become the lord of all knowledge. Those are the three states, those the dwelling-places of God, as the living self, limited by name and form.

41. Man is the form of being in whom the self and the not-self are balanced. Man is the being in any shape, in whom the powers of the living self are struggling for supremacy in whom matter and spirit are struggling against each other for the mastery. Man is the battlefield of the universe in which God and the not-self are contending for lordship. Below him matter is lord and God is hidden.

Above him God is lord and matter is conquered. And in him the two are battling for supremacy so that the battlefiled of the univese is man. Every living self in the universe must strive on this battle-field, must be, or must have been man.

42. In its relation to the elements and the shining ones, life is fivefold. When breathing it is called life, when speaking speech, when seeing sight, when hearing ear, when minding mind. For this reason the senses are often called the shining ones. It is life that produces forms and not forms life. It is one life in all of them. The senses are active only when life is there. Life is verily the living self. The life which is in you is truly your divine self; is your true self. Therefore the lower manifestation is called the vital self. Each sense has been taken by life from one faculty of intelligence, one faculty of the triple self and life, taking that faculty, turns it into a power. The object of the sense is placed outside as a rudimentary element and induces activity in that special sense and thus with all the possibilities of the triple self. Then it is said that knowledge, having mounted on each sense, lives and works in the world and knows all objects: All the knowledge resides in the triple self. Those faculties having been taken

by life and each of them turned into a power the true life is identical with the self. For life is the self under the name of knowledge. There is no difference, save in the form of manifestation. When life has done this, then the living self is said to dwell in the body. Through life the triple self dwells within us. Through life the triple self works within us. All the bodily sense-organs were really made by the will of the self to experience the contacts of the varied forms of matter. The self desired to see, to hear, to speak, to smell, to think, and hence came the organs. That is the order of evolution. It is not the self which is the production of the body, but the body, which is the building produced by the powers inherent in the self. Every manifestation in this mortal world, this world which is pervaded by death is due to the will of the self. There is nothing in us which is not from the triple self; no power, no thought, no organ of sense, but comes out by his will, because he wills to manifest and wills to enjoy.

43. Clearly it is not in these organs, self-created that the self may find rest. These organs can never satisfy, when we realise that we made them only to serve our passing purpose. What is the good of knowing the objects only, if that which knows them is

within us. They become secondary. It is the self who possesses all the powers whom we should truly desire to know. On this understanding of the nature of the self, the nature of man, is built up all atonement and the step to self-knowledge is the real control of all the life energies of the universe, the subdual of them all to the self. It is the self who is to be known, who is to be realised, and all forms must die, for they are perishable, till only the immortal, the imperishable self remains.

iv. The Wheel of Births and Deaths

44. We shall try to follow the individual soul through his human stage, remembering that behind him there is the sub-human stage through which he has ascended, and remembering that beyond him there is a superhuman stage, to which inevitably he will ascend. The individual soul is bound through his long human life to this wheel of births and deaths. The self is continually travelling in the infinite God-wheel which is the universe. This wheel revolves by God and on God. It revolves by the splendour of the supreme, it does not move by its own nature. The pilgrim-souls are bound to this wheel of the Universe, bound not in their own nature, which is freedom but bound by the vehicles

into which they have entered for the gaining of experience.

45. The wheel of births and deaths revolves within the vaster-wheel of the universe, and the revolutions of this wheel are confined within the three worlds. The succession of births and of deaths is only through three worlds, the world pervaded by death, that is the world of men. The world which is called the intermediate world, in which a man, an individual self, can see the world of men on the one side and the world of Gods, the shining ones, on the other side, that is the world of fathers. And then the third, the heavenly world, the world of the Gods that is the third. Over all these three worlds death has power. These worlds are called also the physical plane, the astral plane, and the mental plane. The wheel turns in the three worlds because each world has its own function in the unfolding of the powers of the individual soul and the shaping of the bodies through which these powers are expressed. On the lowest plane, the world of physical matter, the seed is sown, in other worlds experience is gathered, for being used up for growth and unfoldment in the next two worlds. Out of this world he passes by death and enters the next world the astral world, of which the higher

part is the world of the fathers, the lower world of the dead or desire world. Carrying with him in his memory all the life which he has lived, on the physical plane, he begins to learn the results of what he did on the physical plane. That is the world in which the results of the lower activities show themselves, in which he gathers part of the fruitage of the seed that he has sown in the earth-life. He experiences many a little pain as the outcome of folly, of ignorance, of evil-doing, in the mental world and a great part indeed does desire-world play in his earlier tuition. For every animal craving he has fostered during his earth-life remains with him as a craving that cannot be satisfied in the desire-world; a constant torture, until it is starved out by lack of gratification. Thus he learns that he must conquer the animal in him, that it may not gnaw him after the death of the body. That part of the experience gathered he passes on into the land of fathers, a peaceful and happy dwelling-place and thence into the third world, the heaven world. There he has only available his mental body as his vehicle of consciousness with everything that it contains—his memories of the past, his thoughts, his emotions, his nobler desires, all those activities

which make up our conscious mental life in the three worlds. Those are his possessions in the world of the Gods. And then he changes his experiences into faculties which he will exercise in the next life on the physical plane. And when all this is over, when the fruits have been eaten and nothing remains which has not been assimilated by the Ego; then he casts away the emptied mental body and hands the whole results on to his permanent vehicle, the true mental body, while the now useless vehicle is scattered and goes back to the reservoir of thought stuff, of mental matter. Only the results of the mental experiences are handed on to the receptacle, the causal body of the self. Then comes the time for rebirth into the physical world and the will to live in that world awakens. Desire for physical life is the impulse which draws another, a new mental body and a new astral body round their respective permanent particles and then a new physical body for a fresh sowing, a fresh gaining of experience. Such is the working of the wheel in each of the three worlds and such its purpose—the gathering of experience, the suffering of the results of evil-experiences, and the enjoying of the fruitage of the experience of good, assimilated for fuller and richer sowing on the return to earth.

46. The nature of the individual self as a reflexion of God is threefold; knowledge, desire and activity. Those aspects belong to the sunlight and cannot be given up. When we are told to destroy desire, we do not destroy desire which is part of the nature of the self and answers to the bliss aspect of the manifested God Himself. When we are told to destroy wandering thoughts, the mind, which is the king of the senses, we do not destroy knowledge, which answers to the consciousness aspect of God. When we are told to destroy activity, we do not destroy activity which answers to the existence aspect of God. What then we do is that we destroy the shadow in the lower world, in order that the sunlight of the higher may shine out undimmed. For in the shadow lies the illusion, in the shadow lies the ignorance, which blinds the self to his own real nature.

47. All the powers of the desire nature have to be drawn out. Man is desire-formed, shaped by desire, a man's desires carry him to the place where the forms are found which gratify those desires. For the self himself is of the nature of desire. All desires have to be destroyed, save the desire for the self. That one desire must

remain, for that is of the nature of the self. The love of the self for itself is its own very nature and that remains in the sunlight when all the shadows of desire for the lower worlds have gone. The desires that here we know, they belong to the bodies and pass with the bodies. The desire for the self ever remains and by that which leads to the self-realisation we become immortal. Man again is thought made. As he thinks in this world, so he becomes in the next world. So long as we think of ourselves as the body we shall be bound in the body. So long as we think of ourselves as the mind we shall be bound in the mind. So long as we think of ourselves as the lower we shall remain in the lower. So also when we think of ourselves as the self we shall become the self. The self is activity-made as well as will-made and thought-made. And to get rid of this chain of works, he must know that it is not he that works, but the self that is working in him. When his works become sacrifices their binding nature is destroyed. Man only becomes immortal when he realises his own nature.

v. The Threefold Atonement

48. At-one-ment is the vision of the union of the many seen in the one, the whole universe standing

in one in the divine body. We must realise the unity and live in it. Every man who would reach the vision of the unity must take a little time for solitude and meditation, until he is strong enough to meditate always in the midst of any whirl. On three paths they travel, who seek atonement, the path wisdom, of the path of devotion and the path of activity, the three paths, each according to a temperament, the paths which are thought to be three, but which blend into one since the self behind all temperament is one. The perfect man is greater than the men on any one of the separated paths, greater than the men who are treading one or the other or the third of these three paths that lead to complete atonement greater than the devotee, the wise, and the active man, for he sums up their separate characteristics all within himself, in perfect equilibrium, and is none in particular because he is altogether. He has learnt right-thinking, right desire and right activity and having thus become perfectly wise, active and devoted, is greater than the predominantly wise or devoted or active. He has summed them up in himself.

49. The cycle of evolution is composed of two arcs, the descending and the ascending, the path of

forthgoing and the path of return, the path of differentiation and the path of unification, the descent of spirit into matter and the subsequent ascent. On the path of forthgoing, the man is born again and again, brought to birth by desire and born into the place suitable for the fulfilment of his desires and each birth forges new links in the lengthening chain which binds him. On the path of Return, man is born for the payment of the debts incurred by his past, and each birth breaks some link of the shortening chain which binds him.

50. On the path of forthgoing, consciousness is dominated, blinded by matter and constantly endeavours to appropriate matter and to hold it for using. As it becomes more familiar with its surroundings, it gradually appropriates more and more intelligently and exercises more and more its selective powers. Through experiences in matter it differentiates its own capacities and its functions show increasing specialisation. These functions slowly manipulate matter and shape out organs for their own full expression. By the use of these organs the functions become more clearly marked, the cloudy becomes defined, the massive acute. The vague sensing of the external world in the earlier stages becomes sight, hearing, touch, taste

smell. Sensations afford materials for cognition and consciousness unfolds. All this is necessary for its sovereignty over matter and thus it treads the path of forthgoing. At last satiety begins to replace craving and slowly, with many relapses into forthgoing, consciousness begins to turn inward and a decreasing interest in the not-self permits the growth of an increasing interest in the self. The man enters definitely on the path of Return.

51. On each of these arcs three sub-classes are seen; each distinguished by its temperament. By temperament is meant a type including an indefinite number of varieties, in which dominates one of the three aspects of consciousness accompanied by its corresponding quality of matter. These are wisdom, action, will with rhythm, mobility and inertia.

52. Triplicity is marked in our universe. Everywhere the triple nature of consciousness is recognised. The manifested God has the three qualities, Existence, Consciousness, Bliss. These qualities reflected in human consciousness are action, wisdom and will—the three aspects or functions of consciousness. If instead of studying consciousness, we study the bodies, the same triplicity pre-

sents itself and we speak of them as corresponding to the three qualities of matter Rhythm, Mobility and Inertia. Everywhere we see that triplicity, but we see more than triplicity and must recognise that more as well. For unity underlies that triplicity and wherever one function is specially seen, it must be remembered that the other two are present, ever connected with it, only temporarily hidden by its predominance, thus holding a secondary place.

53. Coming along the path of forthgoing the three aspects of consciousness are called out into vivid growth or rather unfoldment. All together are infolded, are present within, although not manifested. That fragment of the self, the individual self has within himself all possibilities of divinity, but they are folded inwards. Thus we have in each individual self that enters upon the path of forthgoing, the three functions or aspects of consciousness present, and all have to be made active, to be manifested, to be brought into functional activity. In order that may be, the world exists. In order to awaken that aspect of consciousness that is called desire, the world is filled with desirable and repulsive objects. Desire must be called out by the presence of desirable objects on every side so

that going out after them, it may gradually become patent and its mighty energy within consciousness may be awakened. But the aspect also of knowledge must be called out. That will be stimulated into activity by the cravings of desire, by the longing for desirable objects. And in all its earlier unfoldings, it will not be the lord of desires but their servant. It is not yet knowledge in the higher sense. It is still in its lower manifestation. And lastly there must be evolved also the activity aspect, the power to affect the external world. Desire is the change within consciousness, the tendency to impel towards the objects of desire. Knowledge is that which mirrors within itself the objects. And action is that which goes forth to obtain, to grasp, to seize. And all three are wanted that consciousness may become perfectly manifest.

54. Moreover, each of these has two aspects, a higher and a lower, belonging respectively to the paths of forthgoing and return. Fundamentally each remains the same. But the manifestation of each changes according to the direction of the path. And the change consists in the lower, when it has been unfolded to its full power, becoming the higher by changing its attitude and all the strength

which has been gained in the lower world changes its direction and goes forth towards the Supreme.

55. On the path of forthgoing, desire is very good. It is well that the aspect of wisdom takes on the form of discriminative knowledge that separates, that divides. The knowledge of the separated must precede the knowledge of the one and until this function of consciousness has mirrored the manifold, there is no hope of its realising the nature of that manifold, and of its seeing through the manifold to the unity that underlies. The third aspect of consciousness, activity, that also must be brought out, stimulated in every direction, making desire restless.

56. The self at last grows a little weary of this constant outward running and in that period of weariness everything seems transient. Gradually the individual self unfolding within realises that all the objects are not enough to satisfy him. He has tasted until he is sick of taste. That self grows weary of this repeated experience. That is the turning point and at this turning point, a momentary dispassion grows out of weariness. It is not the real dispassion which is the fruit of knowledge but a passing dispassion which is the fruit of disgust and in that moment

standing at the junction of the two paths, forth-going and return, at that turning point in the long journey weariness overcomes the pilgrim soul and in that weariness a subtle change goes on within the consciousness and from seeking the lower pole, it slowly turns and begins to rise up to the higher. Each still keeps its characteristic quality, but by the change in the direction in which it is travelling this characteristic quality assumes its higher character and is gradually transformed. Each of the three aspects simply changes its object. In the change of the direction of the whole consciousness, desire, the lower pole of which is passion, becomes desire for the self, the supreme, which is the higher pole, devotion. Knowledge, the lower pole, which realises the separateness of all outer objects becomes the wisdom that knows the one. Action, instead of manifesting at its lower pole as activity for objects manifests at its higher and becomes sacrifice. Thus on the path of return, the three have changed their names, but not their quality and we have devotion, we have wisdom, we have sacrifice, these are the higher manifestations, these the higher poles of the three aspects of consciousness. Here we have come to the place where the means

of atonement are to be taken and practised. And still on the path of return we see the three paths within the one and according to the dominant temperament will be the path which there is chosen and each has its own appropriate atonement; for the desire aspect there is the atonement of Renunciation, for the wisdom aspect there is the atonement of Discrimination, not now between object and object, but between the real and the unreal, the transitory and the eternal and for the third, the activity aspect we have the atonement of sacrifice. When all action is done as sacrifice its binding quality melts away.

vi. The Atonement of Renunciation.

57. On the path of renunciation, on the path of Return the lower aspect of desire becomes the great enemy of man. The first step to fight affection and aversion is a step of forcible abstention from the gratification of desire. Out of that forcible abstention, out of that turning away from the objects of desire, there comes to the abstemious dweller in the body in the midst of these frustrated longings, a vision of the supreme. When the vision of the supreme dawns upon the abstemious dweller in the body; then, relish itself turns away. Desire dies conquered by the

mightier desire, slain by devotion which is the perfection of that temperament which has sought all desirable objects. With the vision of the supreme, who becomes the object of desire, the object of devotion, all lower objects lose their attracting power and have no longer force of allurement to draw the man away. A mightier attraction has been felt, that of the self unveiled, whereas before the self was veiled within the husk of the desirable object. That overmastering desire takes away all taste for the fleeting objects of the moment and then comes the regular practice of the atonement of renunciation, giving up desire is renunciation, the path of devotion and it becomes an easy path when once the supreme is seen.

58. In order that the path of devotion may be trodden, a man must make up his mind to abandon the gratification of the desires that spring up within his heart and the best way is the daily effort to train himself to become gradually indifferent to pleasure or to pain. We must keep the memory of pain in the midst of pleasure and keep the memory of pleasure in the midst of pain At one moment the man is very elated. At the next moment he is correspondingly depressed. He must reach the middle point. He must gradu-

ally let the waves of pleasure and pain play round him, while he himelf stands steadily on the unchanging rock of devotion to the Lord.

59. The other chief danger that threatens the devotee is the danger lest, growing for a while out of the desires and realising a longing for the supreme, he should, at times by weariness and weakness, sink back into the lower desires he had thought, he had renounced, and imagine that he is longing for the supreme when he is really longing for the satisfaction of desire and is seeking pleasure even on the path of renunciation. This path is an unselfish and perfect devotion to the Lord, as the one centre of love and of service, the hope for union with the Lord as the one motive for all that is done. In the heart of such a devotee wisdom springs up in process of time. Naturally wisdom must come when there is perfect devotion, for it is desire that blinds wisdom. Only when this colouring of desire has been destroyed can the clear white light of the wisdom of the self shine through to the man, undistorted and undimmed. To the man who is perfectly devoted inevitably will wisdom come and to him alone right activity, for what should be his will in action save the will of the Lord he loves.

vii. The Atonement of Discrimination.

60. For those in whom the cognitive or knowledge or wisdom aspect is predominant, atonement of discrimination leads to the ultimate atonement, to union with the supreme. With regard to this aspect, the senses are the avenues of danger.

61. The atonement of Discrimination is first of all the teaching of the nature of the world, of the nature of the Lord of the world, and of the various parts of His nature, which we distinguish as higher and lower, Supreme Lord and the world. The constitution of the Lord is three-fold; the supreme spirit clothed in spirit and matter, the self garbed in nature, which is dual. The lower nature of the Lord includes the whole of the manifested, visible, phenomenal nature, all manifestation of the physical universe, all manifestation of the subtle universe, all phenomena, the appearances that on every plane of nature form the beings of the plane, form the outer objects of the plane, all are the inferior nature of the Lord. The higher nature of the Lord is the life-giving energy, the life-side of nature, the shining ones, the life channels, the channels of his life called in science the energies of nature. The first is the manifested, the second is called the

unmanifested, but it is the lower unmanifested. There are two energies in this world, the destructible and the indestructible, the lower the destructible, the manifest that is what we call the phenomenal and the higher the indestructible, unmanifested, that is what we call the life that pervades all nature. Matter, the lower, spirit the higher. Both being of the nature of the Lord, forming the inferior and the higher divisions of his nature they share the endlessness and the unbeginningness of the Lord. It is these two energies taken together that are Nature. And they show forth a constant turning of the wheel of life, the manifest, the lower, passes into the unmanifest, the higher, and the unmanifest, the higher, gives out again the manifest, the lower, at the beginning of a new world age. The great wheel of life revolves, manifest from the unmanifest, into the unmanifest again. The two divisions spoken of as lower and higher relatively to each other both are the lower relatively to the Lord. Both matter and spirit make nature, the field. The knower of the field is the Lord. The field is Nature and the higher and lower are the body of the Lord. And he, the great Lord, the supreme self, in this body of the universe is styled the supreme spirit. He is the knower.

not the known. He and he alone is the object of wisdom. The supreme spirit rules all, clothed in a dual nature composed of matter and spirit. These taken together make up nature and the Lord of nature is greater than nature. Matter and spirit form the wheel of life, but the Lord sits above the wheel, unchanging. The play of matter and spirit goes on. Behind these stands the unchanging Lord and these two together are his nature, which the deluded are unable to pierce through, by which the ignorant are blinded, so that they see not through them to the Lord who is beyond.

62. We find ourselves in the face of a triplicity, not of a unity. But the supreme is the innermost self of man. Matter and spirit are our bodies, as they are the Lord's body and we are part of the supreme himself, verily Himself. He is not far from any one of us. Unmanifest He may be as regards the lower and the higher nature. But He cannot be unmanifest to himself. He is our innermost self and the very heart of our being. If there is anything a man may know surely, it is his own innermost self, that which lies behind spirit and matter alike, that which is himself, this surely a man may know. Wisdom is

to know the knower, and to know that the knower is ourselves. Piercing the known to know the knower, that alone is wisdom.

63. There is first the primary pair of opposites, attraction of the nature of spirit and repulsion of the nature of matter. Attraction is the effect of the one indivisible and unmanifested life, hidden in innumerable forms and tends to unify. Matter, whose essence is multiplicity is ever trying forcibly to divide, to become manifold. So long as spirit is going outwards with matter and matter is indefinitely dividing itself and thus lending itself to the constructive power of spirit; so long matter is very good and is a friend. But when the unity is to be aimed at and realised, when the universe has trodden half its course and the second half is to be reintegration into oneness, instead of differentiation into heterogeneity, then the principle of division is the enemy. From this first pair of opposites stream forth two lines of emotion, one of love tending to unify and one of hate tending to divide. All that tends to division, all that is of hatred, all that is of separation, takes on the aspect of evil to the evolving man. He must triumph over it and identify himself with the divine and struggle against the separative instinct which is born of the

past. The manifold is only the one in disguise, the manifold is only the one in manifestation. When that wisdom has been gained, there liberation is at hand.

viii. The Atonement of Sacrifice.

64. The chief difficulty in the atonement of sacrifice is the understanding of action itself. The first thing to remember is that the result goes to the Lord, when the action is done as sacrifice. We have to discern the divine will in evolution before we can perform right action. We must perform the actions that come in our way and are imposed on us by duty, individual, family, social, national for these are placed there for us by the Lord. A right actor takes the activity that comes naturally in his way and performs it perfectly, remembering in every function he discharges that he is the Lord in action and is not truly the doer of the action. In this effort to understand, wisdom is developed, for in the attempt to discriminate between right action and wrong action, *i.e.*, often the duty or action of somebody else. Effort evolves faculty. The effort will of itself uplift the actor into the regions of clear vision and will strengthen the mind and

guide him towards wisdom. Again of the activities that come in our way and are useful, that is duty which is within our capacity.

65. Man must not only lose attachment to the fruit of action, but he must do all action as sacrifice That great law of sacrifice which upholds the universe must find its embodiment in the active man. All nature is upheld by sacrifice. The law is that all beings must live by the sacrifice of the lives of others and therefore that every being as he becomes self conscious, must be ready to repay his debt by the sacrifice of himself. It is not only in men that the law is found. It is found among stones, vegetables and animals. The stone is broken up for vegetable food. The vegetable is broken up for animal food. Animals prey upon animals and the strong devour the week. Men prey upon men devouring each other physically first as food, then in other ways. The law of sacrifice is everywhere present in nature, because the Lord is the Lord of sacrifice and the first sacrifice is the sacrifice of Himself. Man as he evolves sees that he lives by the sacrifice of other lives and he says to himself—"the stones die for me to support the vegetable kingdom, the vegetables die or me that my body may be supported, the animals

yield their lives for me, ever yoked to my service and trained to my work. My body is the result of countless acts of sacrifice and it only continues to live by the continual sacrifice of others. Innumerable lives are built into the body that I wear so that my body is the altar on which myriads of life are sacrificed. Then in common justice, I must repay all these sacrifices by the sacrifice of myself and thus turn the wheel of life. I must give myself up for others. I must live for other men. I must live for the animal kingdom, the vegetable kingdom and the mineral kingdom, all of which can be evolved more rapidly by my help. Because I am the result of sacrifice I must be a sacrifice." Next a man learns to discriminate as to the lives sacrificed to him and he seeks to support his own life at as little sacrifice from others as he can possibly exact. And so out of the myriad lives that offer themselves to him he chooses those that are least developed in consciousness for building up his own frame work and the more conscious lives he seeks to train and discipline for their own helping as well as for his service and he seeks to evolve himself and them and thus the law of sacrifice becomes his law of life. Action also thus leads to liberation and to perfect atonement, union with the supreme.

66. But one Lord is the object of all devotion. But one Lord is the subject of all wisdom. But one Lord is the source of all activity. One Lord and therefore one humanity, one Lord and therefore oneness through the whole of the body of the Lord. One Lord, one life, one brotherhood. The wise will help with their wisdom, the busy with their activity, the devotees with their love and they will all blend together and make one perfect body. When the universe has done its work ; then shall the glory of the body of the Lord shine forth in all activity, in all thoughts, in all desires. Out of one universe rises the Lord of another universe. Thus on from age to age, from universe to universe. And where is grief, where delusion, when thus we see the oneness ?

☞Religion is the complement of science and it deals with the invisible side of existence, while science deals with the visible side of it. Religion consists in the recognition and the realization of the Fatherhood of God, whence follow the corollaries of the Unity of Nature and the Brotherhood of Man Sociology in its broadest sense, is the realization of the Brotherhood of Man and social Evolution like all other Evolution, consists in multiformity in Unity or specialization along with mutual dependence. True politics is the realization of the Brotherhood of the different sections of a particular society and of the various nations of the world. Brotherhood implies equality of man which does not mean that all are equal but it only means that equal opportunities for growth must be allowed to all alike and that if so allowed, all will become equal. Sociology, in its restricted sense, deals with the Evolution of a particular society. Sociology includes the adjustment of the relations of different sections of a society and of the relations of men and women and of children and parents. It is the prime duty of a society to edu-

cate the young of both sexes in all that pertains to their general welfare, for woman is but the complement of man and as such she must be given equal opportunities for growth, according to her functions in life. Woman as well as man must recognize that marriage is a sacred function intended to bring about and further the growth of families, which are but the nurseries of social groups and institutions. The different sections and strata of a society, though they may be divided according to capacities and functions, must realize the mutual brotherhood of each other. The goal of man is the Universal Federation of the various nations of the world based upon the recognition and the realization of the Brotherhood of Man and the Fatherhood of God. The first step in realizing this goal is to form local councils both in villages and in the different wards of towns to educate people in all matters, Religious, Social, and Political, affecting their welfare, to advance their material interests, agricultural and industrial, and to manage all their common affairs themselves.

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